

## Zion's Herald.

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### NEW COUNTRIES TO THE OLD.

BY BISHOP JESSE T. PECK, D. D.

Send us educated Methodists! I do not mean people educated in the ordinary sense. These will come in large numbers; and they will, in general, be good citizens — some of them Methodists with the broader culture which we mean. They are with us now, and are becoming pioneers of bought and principle and Christian enterprise, tending to the elevation and strength of the Church. But Latin and Greek and mathematics and philosophy do not of themselves prepare men for these new fields. The first thing that is tried is their moral principles. And how soon these give way, if they are not founded in a thorough Christian experience, and in a broader and more special culture?

But of those who will come these are but the fractional numbers. The great whole will be farmers and mechanics — hard-handed laborers — or pale, feeble invalids, slowly convalescent, or the sons and daughters of successful merchants, or the spoiled children of home indulgence in days of prosperity and affluence. They will come from scenes of dissipation, with habits of vice already formed. Among all these there will be much good material for citizenship — many capable of reform; but who is to reform them? Who will successfully resist their downward career and make any of them good working Christians? Those already on the ground will, let us trust, do their best; but they are so very few. Some must come with them, ready for the great work, in the name of the Lord.

There is yet a source of this incoming population to be more distinctly named: They will come from our Churches and Sunday-schools. Methodist parents and their baptized children will come. And now there rises up before us one most formidable difficulty. Believe it, my brethren, these are coming, to a great extent, uninstructed in the doctrines of our beloved Church! If asked why they are Methodists rather than Episcopalians or Presbyterians, they can give no good reason. It asked to tell the difference between the Methodist and Calvinistic Churches, they can give only vague or general reasons.

The result is, that they soon get to feel that it makes no real difference whether they join the Methodist or any other Church. If they form parts of a new settlement, instead of running promptly together to start a Methodist class-meeting, or hold prayer-meetings in a old way, they wait to see what Church gets first into respectable condition and join in with them, expecting greater ease, or social and business popularity, at less expense; and hence nothing is more common than to find baptisms and experimental religious power for our success in all countries, new and old? Yes; but thorough instruction in Methodism is the way to Spirit baptisms and experimental religious power. So our fathers found it, and so shall we. To teach people to get happy over nothing, to furnish them neither heart, nor muscle, nor brains to bring into harmonious activities in Christian experience and work, is unworthy of our origin, history and mission.

Our denominational schools are covered in these questions. How in the name of Methodism and truth have we come to consider all our academies and colleges too sacred to the great general public to be training ground for Methodism in its peculiar revivals and spirit? Liberality, not to say liberalism, has, I fear, to a large extent, quietly stolen away our historic power in our schools, and given us nothing in its stead. Would that all our people, and especially our trustees, professors and students, might read, over and over again, Professor Harrington's article in the October Quarterly on "Our Colleges." He had the keen insight and thorough honesty to detect and expose our great danger, and point out our only remedy. We must bemoan our backsides on our knees, and "do works meet for repentance," or we shall not even begin the great reform which the stern realities of the times imperatively demand.

"But the kind of men you want in the new territories we can't spare." Make more of them, and then you will have them to spare. Bring to an end your almost total surrender to technical instructions and put practical teaching in its place. Ask what your children are to do, what struggles they are to pass through, what will prepare them for facts and great public demands, and go on with that as the principal thing.

But it is not a question whether the men you want or don't want shall "go West." Go they will. And the question is, in what condition they shall go; and what they shall be, and do, when they get there. If practical preparation for the exigencies of our future has come to be innovation, we must innovate. The grand sweep of our modern reforms must be entreated, if need be compelled, to take in thorough, practical, Methodistic education.

There is no more hopeful sign for the republic, for civilization and for religion than the revival and healthy growth of interest in the welfare of the rising generation. Nor can anything do so much to take off the terrible strain of modern life as timely heed to the exhortations of the apostle of kindergartens, "Let us live with our children." Of all sweet humanities home-life is the top-root. Nor will anything fit us so well for the same performance of social and public duties as a sympathetic share in young lives and growing hopes. One of the busiest of busy men in a great city says, "I can get anything I can only get an hour a day with my children." —Christian Register.

### METHODIST QUARTERLY REVIEW FOR OCTOBER.

BY REV. F. H. NEWHALL, D. D.

Middletown comes out strong in the October Quarterly. Professor Prentice opens the number, and Professor Harrington continues it, and then, after a few pages, we find ex-President Cummings reviewing and castigating Professor Prentice. Add to this that it is an ex-professor of a generation ago that swings the editorial battle-axe, and we almost feel as if yet under the rod of Alma Mater. Dr. Nelson's strong and venerable face greets us as we open the number, and Dr. Whedon's sharp arrows fly like flames through the closing pages.

For a small matter, we are glad to see that the editor is after "that vile Anglicism, 'clever,'" and, for a larger matter, rejoices to see him prompt to show up the philanthropic can of the irreligious or semi-religious reformers who have of late been using Mr. Garrison as a "blacking-swab" to smear the American Church withal. Dr. Whedon thinks that the scientists will soon receive an invitation to attend the funeral of Darwinism; in fact, he has a growing impression that it is dead already. He advises Professor Bowen to consider the distinction — so clearly set forth by himself, in his work on the Will — between acts voluntary and volitional, which advice, of course, the Boston Professor will ponder well. Bishop Foster's apparent denial of a literal resurrection, and of our "absolute knowledge" of immortality, come in for a liberal share of strong and discriminating criticism. By the way, that we must begin over again from the foundation, promptly influencing the present and absolutely controlling the on-coming future, we shall have no grand improvements — only disasters and mournings where we ought to have the shout of victory.

But are not these days of Christian union? Yes, but if we do not make them also days of battle for the right, we shall shortly have nothing of great value to unite. The more we love other Christians, the stronger Methodists we are, and vice versa.

But must we not depend upon

baptisms and experimental religious power for our success in all countries, new and old? Yes; but thorough

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## The Sunday School.

FOURTH QUARTER, LESSON VII.

Sunday, November 16. 1 John 4: 7-16.

By REV. W. O. HOLWAY, U. S. N.

## THE LOVE OF THE FATHER.

## I. Preliminary.

In the preceding part of this Epistle (chaps. 2: 7-14) the duty of brotherly love is earnestly enjoined as an evidence that believers walk in the light, the root lies being, "God is light." In our lesson to-day the same commandment is brought forward and pressed as a proof that believers are truly born of God, the leading idea being, "God is love."

The commandment of love is a short commandment and a long commandment; one commandment and many commandments. It is no commandment apart from the commandments, and on the other hand it is so masterly as to its meaning; but long and manifold in point of practice, for it is the sum and chief of all commandments. And it is no commandment at all in respect of the works, for it has nothing to do with its own name; but it is all the commandments because it causes the works of all the commandments and should be its works. The commandment of love therefore abrogates all the commandments, and yet establishes all the commandments, and overrules all others. We may know and learn thus much: No commandment and no work is to be kept and binding, but in as far as it is the demand of love (Luther).

## II. Introduction.

The New Commandment—"that ye love one another; as I have loved you, that ye also love one another," is nowhere enforced with more weighty emphasis and more solemn fervency than in this Epistle. If St. John has been called "the Apostle of Love," he has none the less justly been named "the Apostle of the Absolute;" for while his exhortations are tender and touch the heart with their rare pathos, they are also exemplary and sharply definitive. There is no blur or haze in his views of life and duty. Light is light, and darkness darkness, and the line between the two is drawn with unmistakable clearness. On the one side or the other he ranges men, with a remorseless and absolute certainty. To deny that we have sinned is not merely a case of self-deception; it is making God a liar—noting less. The man who loveth not his brother not guilty merely of a sin of omission—"he abideth in death." But while his sharp, decisive judgments show how closely he dwelt with absolute Truth, we find joined with them in rare combination these gentle and tender persuasions which reflect the glow of the Infinite Charity. "Beloved," he says, "let us love one another," not in name merely, but with that warm, endearing affection which burns in the heart, and beams in the eye of every one who is "born of God and knoweth God." Not to love is not to know God. The children should bear the father's image; and, exclaims the apostle with incomparable brevity and fullness of meaning, "God is Love." The reality and greatness of His love were manifested when He sent His only-begotten Son into the world," with the gift of eternal life for us. "Herein is love" in its highest culmination; "not that we loved Him, but that He loved us," who hated Him and deserved only His wrath; and so loved us that He sent His Son to be the propitiation for our sins."

"Beloved," the apostle adds with melting tenderness, "if God so loved us, we ought also to love one another." God, in His essence, being without body or parts, has ever been and ever must be invisible to mortal eyes, but He abides in us, and "His love is perfected in us," if we love one another; and there is no doubt that He dwells in us and we in Him, for we are conscious of it by His Spirit whom He hath given us. Though we have never seen God, yet we have seen Him who came forth from God "to be the Saviour of the world." "Whosoever confesses," with the heart as well as the lips, that "Jesus is the Son of God," and feels in the depths of his own experience all that this confession implies, gives evidence that "God dwelleth in Him and he in God." The apostle is certain of God's love both by faith and by knowledge. "God is Love," he reiterates, "and he that dwelleth in love, dwelleth in God, and God in him."

## III. Exposition.

Verse 7. *Beloved, let us love one another.* —Not tame tolerance, nor rapid sentimentality, nor mere politeness, is enjoined here, but that fervent affection which the apostle himself had when he called them "Beloved;" that love which is the bond of perfectness, which is fruitful in sacrifices for others, which excludes all envy, and anger, and revenge, and which among the early Christians was so conspicuous as to excite the amazement of the heathen, and lead them to exclaim, "See how these Christians love one another and how ready they are to die for one another!" For love of God—"for the love," that quality of it, is nowhere by nature, but has its source in God, and is "abated abroad" in our hearts by the Holy Spirit. Every one that loveth is born of God.—Whoever possesses and exhibits this love for the brethren is a true child of God, begotten by His grace. This love is an evidence of his regeneration. *Knoweth God*—with that knowing which cries, "Abba, Father."

Verse 8. *He that loveth not—he that is destitute of this special affection, and exhibites none of its fruits, knoweth not God.*—The force of the Greek word in this word is, "has never known" God; has not taken the first step even in knowing Him. *For God is love.*—Very hairy being, His essence is love. Hence he that is "born of God" must have love, and show love.

## IV. Gleanings.

1. During the retreat of Alfred the Great, at Athelney, Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining. But the king said, "Give the poor Christian one-half of the loaf. He who could feed five thousand men with five loaves and two small fishes, can certainly make half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved, and this noble act of charity was soon rewarded by a providential store of fresh provisions, with which his people returned (Biblical Museum).

2. When a rosebud is formed, if the soil is soft, and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it can contain. Is the truth which shines bright in the heart? Will it ever fade away?—The most summary of Gospels, which a break can utter, and which a signet-ring can contain, is the truth which, shining bright in the heart, will never fade away. It is a truth on which no man has mused too much, even though he has pondered it all his days; and to which an antem can do no harm, except that in which golden harps mingle with which the redeemed from among men are held captive by the serpent (Dr. J. Hamilton, quoted by Peloubet).

Verse 9. *In this was manifested the love of God.*—The love existed before it was manifested. The Incarnation proved and measured God's love to man. *Sent—*

"hath sent." His only-begotten Son. —God has only one Son who by nature and necessity is His Son. The term "only-begotten" means that which exists once only, singly of its kind. Both the exaltation and pre-existence of Christ Jesus are strongly asserted in this passage. *That we might live through Him.*—The state of sin is viewed as a state of death. Those who live in sin abide in death. Christ announced Himself as "the Way, the Truth, and the Life." He claimed it as the object of His coming, "that ye might have life, and that ye might have it more abundantly." They who trust in Him "lay hold upon eternal life," and walk in "newness of life."

Verse 10. *Herein is love—it is fullest, brightest, most startling exhibition. Not that we loved God.*—We have His enemies, opposed to His will, defying His authority. His compassion was not excited by the discovery of faint sparks of love towards Him in human hearts. *But that He loved us—all unloved and hateful as we were, utterly without merit and fit only for destruction.* He owed us nothing. He might justly have crushed us in a moment, and created by His word, and peoples, another world with pure and happy beings. We deserved nothing but extinction, and yet He loved us! He did not wait for our love, but took the initiative, and exhibited His love in the surpassing gift of His Son. *Herein is love, indeed!* The propitiation for our sins. Instead of punishment He provided a propitiation by which justice might be appeased, and all entanglement between God and the sinner be removed.

Verse 11. *Beloved—a most tender use of the word. If God so loved us freely, so fully, so undeservedly. We also ought to love one another.*—We, who profess to be children, partakers of His nature, should let our love overflow towards all who have named His name, even though they should occasionally show an unloving temper or an unkind, unforgiving attitude. We should mutually and habitually conduct ourselves in a forgiving, kind, liberal, compassionate way towards our fellow Christians.

Verse 12. *No man hat seen God at any time—that is, visibly and really. He dwells in unapproachable light.* His manifestations in the Old Testament were simply temporary assumptions of the human form. When we speak of His hand, His eyes, etc., we are using language of accommodation. God is invisible, w<sup>t</sup>out body or parts. Our powers never can apprehend Him in His essence. In two senses, however, God is said to have been "seen," or to be "seen"—in the person of Jesus Christ who declared, "He that hath seen Me hat seen the Father;" and in that spiritual perception which is granted by the Holy Spirit. The "loving" see Him who is Love; the "pure in heart" see Him who is pure. *God dwelleth in us.*—God is templed in loving hearts, and in this sense, too, may be "seen." *His love is perfected in us*—on condition that our love is fervent for one another.

*Love to God, which is our duty, is loves towards one whom we have never seen; and cannot exist in us unless, and with, its lower degrees, as manifested towards our brethren whom we have seen. By our love to God we prove that we love our brethren to Him; if they be present, He dwelleth in us, and His love is perfected in us* (Axford).

Verse 13. *Hereby know we, etc.*—The apostle is not dealing with statements merely. He loves to appear to experience. The proof of this mutual and glorious indwelling is found in our very consciousness. *He hath given us His Spirit.*—It is Spirit bearing witness with our spirits to our adoption and manhood; and manifests His presence by holy affections—love, joy, peace, etc., etc.

Verse 14. *And we have seen and do testify.*—The connection with the last verse is not obvious. The meaning seems to be as follows: We have not seen God, for He is invisible; but we know of His presence and indwelling by the brotherly love we feel and the conscious experience of His Spirit's influences. Still we have seen Him who is the image of God—the Sent of God; The other is a mixed Welsh and English service. The other is a separate English service.

The natives along the shore of Lake Nyassa, Africa, are flocking in great numbers at Livingstonia, at the south end of the lake, which is the mission station of the Free Church of Scotland. At Kanginga, a sort of out-station, upward of 2,000 are under the protection of the missionaries.

Rev. Narayan Sheshadri, a converted Brahmin and missionary in India, whose presence in New York in 1873 will be remembered, has caused a church to be built on a hill near Jaffna, by native Christian masons and carpenters, who originally were thieves by profession. In addition to becoming Christians, they have learned their trades.

The Missionary Conference of the Protestant Episcopal Church has just been held in New York city. Among those in attendance were Bishops Port, Huntington, Whipple, Bedell, Elliott, Pierce, Bissell, Paddock and Williams.

About a year and a half ago a mission for lepers was established in North India by a missionary of the Church of Scotland. It has now three asylums with eighty inmates, and of these twelve have professed Christianity. A more unattractive feature of missionary work cannot well be found, and those who are so earnestly engaged in the divine Sonship of Jesus can only be moved by the Holy Spirit, and it is a mark that He dwells within whenever it is entered upon to procure and offer salvation to every man.

Verse 15. *Whosoever shall confess, etc.—not with the heart, but with the head; not as an article of a creed, but as a living, loving conviction of their innate being, which carries with it the whole truth of the Father's love and the Son's divine dignity notwithstanding His fleshly veil, and embraces, consciously, all the teaching of the Gospel, God dealeth in His, etc.*—This conviction of the divine Sonship of Jesus can only be moved by the Holy Spirit, and it is a mark that He dwells within whenever it is entered upon to procure and offer salvation to every man.

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Rev. N. Sites writes from Foochow, China, to the editor of the *Missionary Tidings*: "The second number of your new and valuable magazine is at hand. The two copies alone are worth the year's subscription. Success must attend the enterprise." The price is fifty cents a year. Address Rev. A. C. Rose, Troy, Ky., or 805 Broadway, New York.

3. A man may be a miser of his wealth; he may tip up his talent in a napkin; he may hug himself in his reputation, but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly traveling. A man must spend it, must give it away (Dr. Macleod).

4. History's noblest deed and record of love is the self-devotion of the generous heathen Pytho, who forfeited his life to save his friend; but "God commendeth His love to us in that, while we were yet sinners, Christ died for us."

You have not seen," says a great writer and profound thinker, "the greatest gift of all—the heart of God, the love of His heart, the heart of His love. And will He in very deed show us that? Yes, unless that cross, and see. It was His only mode of showing us His heart. It is infinite Love laboring to reveal itself—agonizing to utter the fulness of infinite love. Apart from that act, a boundless ocean of love would have remained forever shut up, segregated in the heart of God; but now it has found an ocean channel. Beyond this He cannot go. Once and forever the proof has been given, 'God is love'" (Biblical Museum).

5. The following lines are said to have been composed by a lunatic, and were found written on the wall of his cell after his death:

"Could we with lik the ocean fill,  
And were the skies of parchment made,  
Were fiery stalks of iron to a quill,  
And even then a series to trade,  
To write the love of God above,  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

## Y. Questions.

1. What is the New Commandment?  
2. What peculiarity in St. John's style were mentioned?

3. What is the meaning of the exhortation, "Let us love one another?"

4. To what source is love traced?

5. What is the distinguishing mark of a child of God (verse 7)?

6. How is God defined, in verse 8?

7. How was God's love to man proved and measured?

8. What is the meaning of the term "only-begotten?"

9. By what comparison was God's love especially proved, in verse 10?

10. What should follow God's love to us?

11. In what two senses was God said to be seen?"

12. How do we know that God dwelleth in us (verse 13)?

13. Explain verse 15.

## MISSIONARY ITEMS.

The American Baptist Missionary Union has just sent fifteen missionaries to India.

Fears are entertained that the Ois legacy of nearly \$1,000,000 to the American Board (Congregational) will have as one effect a decline in the contributions of the Churches.

Rev. Dr. Saul, of Philadelphia, has given \$10,000 for the support of St. John's Missionary College, Shanghai, China, of which Bishop Scherzerowsky recently laid the foundation.

The question how best to manage the carrying of the Gospel in Wales to that increasing portion of the population of the country which is beginning to speak and understand English, is exciting interest. New ways are used. One is a mixed Welsh and English service. The other is a separate English service.

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## EDUCATIONAL.

TO THE FRIENDS OF MAINE WESLEYAN SEMINARY:

Through the efforts of Hon. Joseph A. Locks and Alden J. B. Blethen, esq., both of Portland, very elegant and commodious cases have recently been provided for the natural history collections of this institution. The present is a favorable time to increase these collections, and an effort is being made for that purpose.

Reliable! Rich! Economical! Prepared with scrupulous care from choicest materials. No further preparation except putting between the crusts and baking. The worry and hard work of mince pie-making, and use only of a suit of duplicate specimens collected by the U. S. Commission of Fisheries. This collection is now being prepared under the direction of Professor Baird and Goode of the Smithsonian Institution, and will well

represent the marine invertebrates of our coast. No doubt there are many alumni and friends of Maine Wesleyan Seminary who have specimens or collections which they have thought of some time donating to the institution. We are able to assure such that we now have ample facilities for the proper care of large collections, and for making them of practical use for purposes of study. The labels will give due credit to donors. Minerals, rocks, fossils, shells, fishes, reptiles, birds, mammals, skeletons, anatomical preparations, plants—in fact, almost any natural history specimen will be acceptable, especially if the locality where found is given with the specimen. Correspondence as to details is invited from all who wish to remember Kent's Hill in this practical way.

GEO. H. STONE, Department of Natural Science.

WEST LEBANON, ME., Feb. 21, 1875.  
AMERICAN MEDICINE CO.:—I have been sick for four years with dyspepsia, and tor the past three years, Constipation and Inflammation of the Bowels. I have suffered all that I could endure and live. I have been confined to my room for two years, and could not sleep nights without the aid of opium. I have taken one pain-killer by physicians as pastures. I have done more good than all the doctors I have had. I sleep well, eat well and have no pain. They are all they are recommended to be. Please send me three packages.

## DR. QUAIN'S

## Magic Condition Pills.

Dyspepsia Four Years, Constipation

and Inflammation of the Bowels

Three Years, Confined to my

room Two Years, So I Could Not

Sleep without Morphine. One

Package of Quain's Condition Pills

Cure me.

WEST LEBANON, ME., Feb. 21, 1875.  
AMERICAN MEDICINE CO.:—I have been sick

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ZION'S  
HERALD.

THURSDAY, NOVEMBER 6, 1879.

Father Joseph Marsh, now a superannuated preacher, at an advanced age, in the Providence Conference, was once actively engaged in a mechanical employment in this vicinity, and was at the same time a remarkably able and successful local preacher. He was the father of Methodism in Malden, and he greatly enjoys visiting the vicinity of his labors of many years ago. He spent a Sabbath a short time since in Medford, much to the delight and spiritual profit of the M. E. Church there. Among other instances of his pastoral labors which he related in his familiar talk, he recounted the interesting conversion of a ship captain. His wife had been converted and wished to unite with the Church; but the captain was much averse to this, and not a little bitter in his opposition. Brother Marsh visited him, and sought to awaken his own convictions in reference to his spiritual peril. He finally secured his promise to read the Bible in regular course; not to stop at its difficulties, nor to find occasion for objections; but to read it in course to see what was in it and what effect it would have upon himself. The faithful minister accompanied the advice with earnest prayer. The prescription proved effectual. The heart of the captain became powerfully affected, and by the time his wife was to be received into the Church, he was ready to stand by her side, a thoroughly renewed man, to be received also into the same communion. Soon after he came to the good minister to know what was the next thing to be done. He had found his former advice so excellent, he wished further suggestions for the future. Brother Marsh was equal to the occasion. "The next thing to be done, Captain," said he, "is to subscribe for ZION'S HERALD. Next to the Bible the best help in the Christian life is a good religious newspaper." A pleasant smile passed over the faces of the audience at this unintentional but capital commendation of a paper, that still, as a half century ago, offers its crowded pages to supplement the pastoral work in the Christian nurture of the membership.

Brother Marsh was, not many years ago, sent by his Conference to a manufacturing village as preacher in charge, at the request of a leading man of the town. This gentleman's name was given him as one interested in Methodist preaching in the place, but one who was not himself a member of the Church. Brother Marsh reached his appointment, and as the only name he knew in the town he first visited this gentleman. He said he had come to inquire of him the name of some steward in the Church. He received the answer that there was no steward. "Any leader?" "None," was the answer. He asked where he could find a list of members. He was told that there was no list. "Where could he find," he asked, "a record of the Church organization?" "There was no Church organized," he was told. "What was then to be done?" he asked. "Why," said the gentleman, "we have sent for you for the very purpose of building up a Church." "Then we might as well commence our work right here," said Brother Marsh. "Are you a professor of religion?" he asked of the gentleman. "I am not," was the answer. "Let us kneel right down here and begin," said Brother Marsh. They knelt together, and the devout minister poured out his soul in prayer. The work commenced there. A steward and leading member of the Church soon formed was early born into the kingdom of Christ, and became an efficient co-worker in the establishment of an efficient charge.

Rev. George Washington Bates, son of the venerable Lewis Bates, who died in the prime of his strength and in the midst of his most successful ministerial work, in 1851, after a very active ministry of sixteen years, was a worthy son of a particularly witty and humorous father. He was even more ready with a story and much more irrepressible in fun, although he was one of the most devoted, prayerful, faithful and earnest Christian pastors. His humor was as natural as speaking, and as irresistible as a stream in the time of its spring floods. It was no effort to him to turn from convulsing the circle around him with his wit, to the most pathetic and

overwhelming prayer, melting all the hearers to tears. He always had revivals and substantial accessions to his Church. His Presiding Elder, Dr. James Porter, on one occasion felt it to be his duty to give him a serious caution, as his course was evidently having an embarrassing influence over some of his members. He requested an opportunity to see him alone. The unconquerable humorist had occasion enough to suspect the object of this private interview, and as they seated themselves for the expected conversation, Bro. Bates said, "Bro. Porter, I should like to ask you a question before-hand." "Very well," said the grave Elder. "Ask your question." "Can you tell me, Bro. Porter," asked the imperious humorist, "how many holes there are in a skimmer?" This was too much even for the proverbial self-possession of the dignified Conference official, and that private interview was postponed to a more favorable season.

Many of our older ministers of the original New England Conference will remember Brother Elijah Nichols, of West Thompson. There were several generations and a large family of the Nichols, all important members and supporters of the M. E. Church. Bro. Elijah was a very diligent and successful farmer. He was economical, and well appreciated the value of money, although he had to bear a good share in the burdens of the Church. The well-known Elder Lindsay, as he was familiarly called among us, from his long filling the office of Presiding Elder, father of Dr. Lindsay of Boston University—a powerful preacher and mighty in prayer—was for a number of years a successful soliciting agent for Wesleyan University. Our "before-hand" men in those days were few and were sure to be known, and it was inevitable that Elder Lindsay should "go" for Brother Nichols. He found the thrifty farmer rather inclined to ward off his approaches to the chief object of his visit. He entertained the Elder with a full and affecting account of his late losses. He was just mourning the death of a valuable cow. A little while before he had lost a steer, and other instances of the loss of cattle were enumerated. Elder Lindsay heartily sympathized with him. It was a serious condition of things. "Let us pray about it," he said. They kneeled, and the devout minister recapitulated the severe discipline to which the wealthy farmer had been submitted. "O Lord!" he said, "Thou hast been pleased to afflict Thy servant in the loss of a cow. Thou hast removed from him, heretofore, a steer, and he has suffered much to this, and not a little bitter in his opposition. Brother Marsh visited him, and sought to awaken his own convictions in reference to his spiritual peril. He finally secured his promise to read the Bible in regular course; not to stop at its difficulties, nor to find occasion for objections; but to read it in course to see what was in it and what effect it would have upon himself. The faithful minister accompanied the advice with earnest prayer. The prescription proved effectual. The heart of the captain became powerfully affected, and by the time his wife was to be received into the Church, he was ready to stand by her side, a thoroughly renewed man, to be received also into the same communion. Soon after he came to the good minister to know what was the next thing to be done. He had found his former advice so excellent, he wished further suggestions for the future. Brother Marsh was equal to the occasion. "The next thing to be done, Captain," said he, "is to subscribe for ZION'S HERALD. Next to the Bible the best help in the Christian life is a good religious newspaper." A pleasant smile passed over the faces of the audience at this unintentional but capital commendation of a paper, that still, as a half century ago, offers its crowded pages to supplement the pastoral work in the Christian nurture of the membership.

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## IS A GREAT MORAL LAPSE TO BE FEARED?

The article in the *Atlantic* for November that thoughtful Christian men will be disposed to read first and ponder over, is the elaborate and profound discussion by Goldwin Smith of the "Prospect of a Moral Interregnum." His studies as a professor of history in England and in America, and his pronounced faith in the Christian religion and its accepted symbols as held by the Protestant Church, give great force to the opinions which he not only clearly expresses, but fortifies by an abundance of impressive historical illustrations.

This moral interregnum which Mr. Smith looks upon as so imminent is to be the resultant of the wide-spread infidelity, in its many phases, of the present day; its disbelief in a personal God; its rejection of a supernatural revelation on the part of many, and the inspiration of portions of the Scriptures on the part of certain professed Christian believers in high positions, thus sapping the foundation of the public faith in the Book itself; and the destruction of the divine sanctions of piety and morality; and at the same time of human responsibility, by the descent of the divine presence upon His earthly disciples. As Mr. Smith argues, a revival of morals must be preceded by a great revival of pure and undefiled religion.

Mr. Smith sets himself to the consideration of the probable outcome of these views, which in their higher and lower forms he finds spreading through all classes of English society, pervading its literature, forming its philosophy and poisoning the fountains of a pure Christian faith. He does not expect to see any immediate natural results of such an eclipse of belief in the supernatural. The old faith will continue to exercise more or less power, even if renounced, over those who have been born and trained under its benign influences. Many of the most pronounced doubters are still Christian in temper and practice; not, as they affirm, as the result of their emancipation from the superstitions of a revealed religion, but as the legitimate effect of their Christian training. The morality they exhibit, the humanity they profess, and the brotherly kindness they enjoin, have all been enforced and wrought into their lives by the religion they are now attempting to stamp out of existence.

But another generation, fed upon their demoralizing and corrupting doctrines, loosened from all divine restraints before virtuous habits have been formed, and utterly lost to any belief in the retributions of an immortal life—upon the children of this agnostic and atheistic period will fall all the inevitable results of a loss out of the heart and life of a belief in the supernatural, and in the divine sanctions of a moral law.

Dr. Smith shows, by a very impressive review of periods in Grecian, Roman, medieval, and modern history—by marked eras in English and French history—that times of popular atheism have always been followed by days of marked corruption of morals, of social degradation and of civil disturbances. Every restoration to virtue and order has been preceded by a revival of faith. This was true even in the period of mythological religions, and it has been eminently so in the history of Christendom. A period of fearful depravity preceded the Reformation of the sixteenth century, and all our late modern historians compete with each other in picturing the unbelief, in and out of the established Church of England—the prevalent atheism and deism, and the gross immorality everywhere manifest, with the general corruption of all classes and the threatened eclipse of virtue as well as faith—before the era of the Wesleyan reformation. Nothing but a fresh and sweeping revival of religion—a new and powerful infusion of a supernatural element—saved England and Christendom from a moral collapse.

Such moral catastrophe the Oxford scholars thinks to be threatening the Christian world again. His calm but terrible line of argument is certainly worthy of being pondered. It is no part of manliness, certainly not of Christian manhood, to treat lightly the possibility of such a serious event. It is very certain that there has been an amazing growth of doubt and destructive religious criticism within the last quarter of a century, and that, too, in unexpected and hitherto strongly Christian quarters. Especially have the two great Christian symbols suffered in the house of their friends—the Bible and the Sabbath. Science has become audacious and impudent, and not a few leaders of modern thought have already affirmed boldly that the foundations of a supernatural faith have been sapped and that the decay of the superstructure is only a question of time.

Mr. Smith admits that the fact that some of the strongest and most cultivated minds of the day are not only true to the highest convictions of faith, but are bold and able, and successful also, in meeting all the attacks of the open and disguised foes of Revelation. We find still more comfort in the fact that, after all, this doubt has not spread as far as many suppose among professed Christians. The immense Catholic Church and the great bodies of Protestant believers have not become, in the least, shaken in their faith. Their religious institutions are not only better sustained peculiarly than ever before, but the "enthusiasm of humanity" is not lost out of them. Their propagandizing zeal and success are but little abated. The fact that instances of moral delinquency among professed Christians still stain the community and awaken no apologies or calls for remission of punishment, shows clearly that the moral sensibility of Christians is not weakened. A temporary breath of worldliness is passing over the Churches, occasioning a season of spiritual, if not moral, paralysis. But there has been no utter lapse of marked religious awakenings. All over our land, at least in important centres of influence, unquestioned moral and religious movements have been awakened. Men have been snatched from the bondage of appetite and lust, and have been made, before the eyes of their fellows, to become new creatures, worthy and diligent members of society as well as pious and earnest workers for the elevation of the race.

The unseen Angel of Jehovah, marking His presence by a moral *rénaissance* in the community, has not left the Christian Church. The body of pronounced unbelievers forms a very small community as compared with the hosts still heartily believing in a supernatural religion and exhibiting, more or less, its moral restraints upon their consciences and lives. What is now wanted is not so much philosophy as the descent of the divine presence upon His earthly disciples. As Mr. Smith argues, a revival of morals must be preceded by a great revival of pure and undefiled religion.

It looks now as if the clergy had resolved in the meanwhile to enter the electoral canvass with renewed vigor. The change of a few votes in the Chambers would give them the majority, and the coming struggle will be bitter without precedent. And the Belgian clergy have such direct access to the masses, and in the rural districts

## ANATHEMA MARANATHA!

It is scarcely a figure of speech to say that cursors are flying about in Belgium as thick as hail. The bishops of that lively little country are fairly on the rampage, and seem inclined to excommunicate nearly all the brains to be found in it.

For forty years there has been a persistent battle between the people and the priests on the subject of popular education, which latter have determined to arrogate to themselves the view to mould to their own views and purposes.

Last spring the Liberals finally conquered, and on the first of July last there was promulgated in all Belgium a law relative to primary instruction, which takes it out of the hands of the clergy, and places it in the hands of secular teachers. This has caused an intense excitement even in this land accustomed to religious disputes. And the battle is made still more furious from the fact that it was nearly a drawn game. The partial elections of next year may nullify the effects of the new law that now so widely separates the parties.

If the Clericals are returned to power, their first act will doubtless be the revision of the late law in favor of the old régime, and thus the Liberals would lose the fruit of forty years of exertion, and Belgium would again be placed under the *épiscopal* yoke that it has just thrown off with a giant effort. There is, therefore, on both sides, an immense interest at stake. And this is no longer a question of theory, but one of immediate and practical interest in the direction of public affairs; and the excitement increases as the combatants approach the period for elections.

The question may thus be placed in a nutshell: The Liberals have taken from the Clericals the inspection and control of the primary schools; and the latter have responded by excommunicating all who now have anything to do with the schools—directors, teachers, pupils and parents, amounting, of course, to hundreds of thousands. This is rather wholesale slandering, and it must be confessed that the Belgian bishops deserve the palm for violence. It will be observed that while the Liberals deprive the priest of none of his rights—only curtailing some of his most excessive privileges surpass all measure of reason to refuse to their adversaries the sacraments of the Church.

It must be that this mad demonstration will miss its aim, and will finally enlighten the people on the value of excommunication. It is clear that the clergy have no other intention than to stop the wheels of government, and, if possible, to smash the machine in its present hands. They count on a religious terrorism to drive all the teachers out of the employ of the State, and thus misuse their spiritual functions to satisfy their temporal passions. They deny the consolations of the Church to those teachers who are guilty of teaching the simple catechism, without episcopal sanction, while the priest is forbidden to exercise his function and his duty in giving religious teachings in these elementary schools.

Now the result has been that most of the teachers have taken issue with the clergy. They cannot believe that the God of Christians can condemn them for teaching the simple basis of religious truth, though they may not be ordained. Thousands of them have been ordered to resign, and about a hundred have obeyed the mandate. In their mad jealousy for their priestly prerogatives, the clergy show too clearly that they fear the competition of secular teaching, and thus call attention to a distinction that is not wise for them to bring into the foreground.

This excommunication of the Belgian teachers *en masse* looks more like a stroke of ill humor than the result of conscientious convictions, and the Liberals regard it so. They say it is equivalent to an ecclesiastical strike, the logical sequence of which is, that if they refuse to perform the service in Church and school for which the State pays them, their salary should stop. When the priest refuses to perform his office, stop his pay—any other employee of the government would be treated thus.

This bold stand, by both teachers and the Liberals, will probably bring the priests to their senses, and there are already signs that they will think twice before commencing the work of cursing by wholesale. It is said that secret instructions have already arrived from Rome largely modifying these extravagant pretensions. In the meanwhile the Belgian government is pursuing its course heedless of intimidation. On the first of October the law that deprives the clergy of the right of inspection of the schools went into effect, and the schools are now in operation without the priestly interference.

We mentioned, a week or two since, the statement of a gentleman that a Church he knew in his boyhood had seen no revival for thirty-six years. Every Christian who reads such a statement must feel that something was radically wrong in such a condition of things. Christ said, "I am the vine, ye are the branches." The purpose of the vine is fruit, and the purpose of the Church is fruit; for Christ added, "Herein is my Father glorified that ye bear much fruit." Grapes always grow on the branches. Christ saves souls through the Church. No grapes were found this autumn on last year's growth of the branches of vines. There must be constant growth in the Church if souls are to be saved. God is the same. Christ and the Holy Ghost are ready. The Bible and ministry are ordained of God for the work, and sinners are in need all the time. Nothing is more certain than that the Church ought to be in the spirit of revival all the time. The awakening in the minds of the unconverted will always be found commensurate with the spirituality of the Church, while the members of the Church will grow cold and formal in personal religion just in proportion as the revival fire diminishes. Is it not high time that we sound the trumpet and put ourselves in battle order all along the line? Sinners are dying; our own souls are fainting; and God is calling. Let us awake and do his work!

IS A GREAT MORAL LAPSE TO BE FEARED?

so much power over them, that it is not wise to predict the result. The press in Belgium is remarkably free, and it is a wonder that it has not done more in enlightening the people. But many of them it cannot reach because of the prohibition of the priests. Germany and France will regard this contest with intense interest, because they are waging a battle of the same sort.

## Editorial Items.

The interest which has already been awakened in this vicinity in behalf of the Ponca Indians, and their many and suffering chief, Standing Bear, was greatly increased by the visit to the city of the chief himself—a dignified personage, in a civilized dress, but bearing the unmistakable facial marks of the aboriginal inhabitants of the country—accompanied by an educated and cultivated Indian young lady of more ordinary ability, whose English name is Bright Eyes—plainly but tastefully dressed as a young lady with mu-h feminine grace of manner, and a voice that is melody in itself and intelligent appearing young fellow. The latter two are the children of the head chief of the Omahas. They have an uncle who is a chief of the Ponca tribe, which is the occasion of their connection with the present movement in behalf of the latter tribe.

A reception was had on Wednesday evening at the Tremont House. Mayor Prince, in the presence of a large invited company of clergymen and well-known citizens, in a few words, shown with singular good sense, expressed a welcome to the chief and his young friends to the city, and heartily sympathized with the cause for which he had come to the city. Daniel Wise, His Roll Book, his Franklin stories and his Histories, all had, as he deserved, a very wide circulation. He was a charming writer, attractive and eminently wholesome without being sensational. To have given such a literature to the youth of a moral character is a work worthy of a long and active life and a monument more graceful and permanent than sculptured marble. He is honored in his family; his sons, two lawyers and two clergymen—Lyman and Edward—continue the public service to which he has devoted his life. He is a man of great personal worth, and a credit to his race.

In the evening a crowded public meeting

was held in Horticultural Hall, presided over by Mayor Prince. He rehearsed again the story of the abuse of the Poncas, and then introduced Miss Susette La Flesche—Bright Eyes—who read a very touching and well-expressed recital of the rough and treacherous removal of the Poncas, their sufferings and multiplied deaths in the whole-home reservation where they were driven, and the affecting story of the condition in which their own relatives were found. One could listen to the persuasive young Indian woman without being powerfully moved. Mr. Tibbles, the Omaha editor and friend of the Poncas, although suffering from the sudden announcement, by telegraph, of the death of his wife, made a short and earnest address, and Standing Bear, in his Indian robes, in telling sentences, interpreted by Bright Eyes, repeated the tale of fraud and violence to which he had been subjected. The object of this visit was to raise money to carry the case of the Indians to the Supreme Court, and to secure a decision as to whether he has any legal standing in the land, or to smash the machine in its present hands. He had felt sad, but the sight of the company before him made him glad. He had come to the city to speak with the people, to expose the wrongs of the Indians, and to secure the sympathy of the public. He had called upon all the teachers of the city to aid him in his difficult task.

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As showing the other side of the Indian character, the paper, last week, contains the graphic reporter

## JOSEPH COOK'S LECTURE.

Joseph Cook opened his lectures for the season on Monday morning with an allusion to the Old South Church in which the present course of lectures is delivered. All the noble names connected with its historical walls, he said, would heartily sympathize with the Indian chief, Standing Bear, who sat on the platform by his side, and with Bright Eyes and her brother who accompanied him. Mr. Cook called attention to the parallel between the famous speech of Warren on the Boston massacre, on the same platform where they were standing, and that of Miss Bright Eyes, amid the tremendous applause with the movement of Arnold against Quebec and the threatened attack of the English forces upon New York city. Sold by subscription in numbers, 50 cents each.

We have little confidence in any generalization in reference to the spiritual condition of Church members founded upon the limited observation of one pastor. We have no doubt there are in our Church, and in all Protestant evangelical Christian Churches where spiritual life is required, a test of faith, many names of persons who have become backsliders. We do not believe, however, there is any approach to the numbers intimated by Bro. Corley in his letter from Iowa, on the inside of our paper. There is also a better way than a wholesale excommunication of those who have become背滑者. Does it teach that the soul finds peace? Does it enter in our time a law to be lived in an immorality? British materialism is now dividing itself between theists and atheists, concrete theism and pessimism; the latter ending in absolute despair. The latest Concord philosophy seems to have accepted the former. Mr. Emerson, in his early career, was a pantheist. But now he proclaims himself to be a theist. Mr. Alcott calls this in the full sense a Christian theist. Mr. Cook quoted from late sayings of Emerson to substantiate this testimony. There is come upon Western culture here in Massachusetts such a change that it teaches now that I shall go, as a personality, into another world, and meet face to face with a personal God. Without similarity of feeling with God I cannot have peace with Him here or there. From henceforth in these lectures, he remarked, "We shall assume immortality as taught by the highest culture of the age." At the close of the address a very pathetic speech was made by the old Ponca chieftain, and interpreted by Bright Eyes.

The National Baptist, in a short and evidently sensible editorial, inculcates a direct and plain style of expression to the pulpit. The truth uttered, the writer insists, should be clothed in the simplest and clearest language and in the fewest terms. The importance of this is illustrated by a number of very significant and amusing incidents. Among others he relates this story: —

"A city minister, after preaching for a few weeks in the country, was told by his friends that he had given up his good name with some excepting, and that in so you used some words our people don't understand. The former thought the latter was certainly mistaken, and asked what single word he might use to get out of this difficulty. 'Understand,' he said. 'Why?' replied the other, 'you add felicity instead of happiness.' Now all our people know what 'happiness' is; but a great many of them, I am sure, do not know the meaning of 'felicity'." As the preacher was leaving the room, the minister said, "Come again one of our plain, sensible farmers; we will ask him." And as the farmer came up he said, "We're just speaking about a word, the word 'felicity'; can you tell us what it means?" "Yes," said the farmer, "certainly I know what 'felicity' is; it is something inside of a pig, though I don't know exactly what it is."

We had, last week, in the city, a little touch of the old colorophobia—a malignant disease, formerly quite prevalent, even in this northern latitude, but of late rather subdued by modern moral sanitary measures. The proprietor of the New Marlboro hotel, where the Jubilee Singers, who have, in Europe, placed their feet under the mahogany of royalty and nobility, had engaged board, intimated to Prof. Hale, who accompanies them, that their presence at the common table would be disagreeable to his boarders. He wished it to be understood, however, that the difficulty was with them and not with himself. If he had had the manliness to intimate to these boarders that if the presence of these cultivated young people was disagreeable to them, they could accommodate themselves elsewhere, his house would have had the best possible advertisement and commendation, while now it will be known only to be avoided by all self-respecting visitors hereafter.

Charles Scribner's Sons publish, in a neat pamphlet, the elaborate and exhaustive article upon Chinese Immigration, prepared by Prof. S. Wells Williams, LL. D., and read before the Social Science Association at their late meeting held at Saratoga Springs. No person in the country is so well prepared to discuss clearly this question. His long residence in China and his ample acquaintance with the characteristics of the Chinese and their government, enable him to speak with authority on this perplexing theme. The pamphlet is illustrated by abundant statistics and unquestioned fact, and will be an important factor in future legislation in reference to the Chinese.

We have received the Minutes of the annual session of the Massachusetts Universalist Convention, held at Haverhill, last month. The pamphlet gives the statistics of the denominations as well as the proceedings of the council. It numbers, under its care, 9,528 families; 6,025 members; 11,650 Sunday-school pupils; 108 parishes; value of church property, \$1,882,575, with an indebtedness of \$338,660. There has been in later years, with this body, a remarkable development of denominational vigor, and a growth of Restorationism, as distinguished from ancient Universalist views.

Rev. W. B. Baldwin, of Kittery, Me., issues a monthly "Pastoral Leaflet" for various distribution in his congregation, in which he gathers many things important to be read and remembered by his hearers. We have received the fifth number of the series. It looks and reads well.

A portion of our M. E. Church items will be found on the seventh page of our present issue, crowded over from last week.

## Notes from the Churches.

## MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—The order of the day for next Monday is the meeting of the Evangelical Alliance at 10 o'clock, and the address on "Revivals" by Rev. Dr. Cummings, at 11 o'clock. Dr. Crowell and Bro. Ray presented the wants of the Washington Street (Newburyport) Church, and the necessity of securing \$284 within two weeks to obtain a bequest and relieve the Church of debt. \$225 was immediately subscribed. H. H. Faxon, rev. of Quincy, generously gave \$50. Rev. E. R. Thorndike spoke clearly and ably upon the work of temperance in the Churches, and was reluctantly applauded.

Bromfield Street.—Bro. Kendig's work is of real excellence. He is one of the most enthusiastic of men, yet grounded in good common sense. He is as full of expedients for saving men as a nut is of meat. He is very popular with the congregation, as is evinced by the large audiences and deep interest which attend his ministry. A week ago last Sunday evening the church was crowded and the vestry filled at the subsequent prayer-meeting.

## MAINE.

Rev. J. C. Corey, of Berwick, baptized eight persons Sabbath before last. The good work goes on.

Rev. S. F. Strout, of Stark, was treated in like manner as above by his friends at West's Mills last Friday evening.

The Methodist Church at Maryland Ridge (I. T. Lord, pastor) held a Sunday-school concert last Sabbath evening in the church, which was highly commendable.

Word came to the Preachers' Meeting at South Berwick of the severe illness of Sister George R. Wilkins of Elliot. The association spent some time in prayer for her recovery, and sent a letter of condolence to Brother Wilkins in his great sorrow.

The Reformed Club of Cumberland County held a convention this week in the Methodist church at Saccarappa. A resolution was passed favoring the rigid enforcement of the Maine Law.

Rev. A. S. Ladd delivered the first in a series of sermons to young men last Sunday evening in his church. The series is under the auspices of the Y. M. C. A.

The friends of Rev. O. M. Coopers gave their pastor a generous "pounding" last Monday evening, and left very substantial

[Some reports and Church news necessarily crowded out.]

Church Fairs.—They are good, if always conducted on Christian principles. Elaborate and successful ones were held last week by the good ladies of Winthrop Street, Saratoga Street (Boston), and the Union Square (Somerville) Churches.

Groceland.—Prosperity is dawning upon the struggling church. Under the labors of Rev. A. W. Baird, the congregation has doubled and other omens of good abound. Yet no encouragement. Any Sunday-school having readable library books of which they would like to dispose, would do a good deed for the Master by donating them to this charge. Write to the pastor. Mrs. Annie Clarke, the "singing evangelist" has been laboring here.

Chester.—Mr. Malaline, at his mission, recently came to the city, the story of their wrongs. At the close of this preliminary address a series of resolutions calling for the giving and recognizing of inalienable rights to lands to the Indians, reaffirming the decision of Judge Dunphy that an Indian is a person, and in approval of the case of the Poncas, was passed unanimously. In opening his anima ed address upon the subject, Mr. Cook called attention to the parallel between the famous speech of Warren on the Boston massacre, on the same platform where they were standing, and that of Miss Bright Eyes, amid the tremendous applause with the movement of Arnold against Quebec and the threatened attack of the English forces upon New York city. Sold by subscription in numbers, 50 cents each.

We have little confidence in any generalization in reference to the spiritual condition of Church members founded upon the limited observation of one pastor. We have no doubt there are in our Church, and in all Protestant evangelical Christian Churches where spiritual life is required, a test of faith, many names of persons who have become backsliders. We do not believe, however, there is any approach to the numbers intimated by Bro. Corley in his letter from Iowa, on the inside of our paper. There is also a better way than a wholesale excommunication of those who have become背滑者. Does it teach that the soul finds peace?

Byfeld.—Evangelist I. T. Johnson has been efficiently aiding Bro. Nottage for a fortnight, and reports forty-eight conversions, thirty of whom have become probationers. An excellent religious feeling prevails.

Beverly.—There is increasing hope here. The best recent news is twelve conversions. One must become a thousand.

Newburyport, Washington Street.—Mr. Wan's Gospel Tent meetings have received the hearty co-operation of Brother Ray. As a result, numbers of his own congregation have been quickened and converted, and others have come in. The long and tedious drought is broken. May the copious rains and rich fertility follow these showers!

Purchase St. M. E. Church, under Bro. Hammon, is also enjoying a spiritual refreshing. The church is greatly awakened, and conversions constantly occur.

Newton Upper Falls.—The fallen hero of the time is Mrs. Bates, widow of the late Rev. Charles S. Macready, at the ripe age of 70 years. The battle is over, and the crown is won!

Cochituate.—Rev. Joshua Gill has been appointed pastor in charge in addition to his other duties. He preaches once a Sabbath and alternates Sabbath evenings with his and his South Farm ogham charge. This is found to be a admirable arrangement in many places. Traveling a circuit is not all hardship, and a more comfortable support is an element of strength.

Leominster.—Twelve seekers, Oct. 19, check in the pastor and flock.

Conway.—Another of the "oldest and respected clergymen," Philip Phillips, father of Mrs. R. M. Tucker, died quite suddenly, Oct. 15.

Leyden.—Mrs. Mary, wife of Rev. Dr. Alton, of the Illinois State Normal School, and daughter of Father Jonathan Buddington, has gone to the land of perennial bloom, but was fifteen years old in the war of 1812, and enlisted near the close of the war.

Franklin.—Dr. James Porter has been spending a few days with Bro. Wigfall at Franklin, preaching in the M. E. Church there. A good spiritual work has commenced. Thirteen came to the altar for prayers on last Sabbath evening.

Brookline.—Extra services are held every evening this week in the Methodist E. Chapel, Brookline. Rev. J. A. Wood assists Bro. McDonald. The prospect for a good revival work is excellent.

Heath.—At last, after so many years, the long-laid yoke and Christian sentiment prevails. Rev. Mr. Rogers, of Connecticut, who has been supplying the Congregationalists for a few weeks, advises the little band, who with a large expenditure of home missionary money have been trying to keep up separate religious worship, to close their house and join in the support of Bro. Seaver. He induced the Christian spirit and soul-saving zeal of our pastor, and urged the attempt to continue two services without a break (excepting two rainy Sabbath) during the whole term. Revs. C. W. D. Crill, J. S. Jewett, E. Dow (Congregationalists) of Warren, and Revs. J. Currier, I. J. Tebbets, G. N. Bryant, L. Jeffers (Free Baptists), and Bullock (Congregationalists) of Haverhill; also my profound gratitude to God that I am permitted once more to speak in the Master's cause.

NEW HAMPSHIRE.

Raymond.—Rev. G. C. Noyes, who has been very ill, writes in a note: "I am slowly improving in health. Our people are doing everything they can for us. God bless them! I came from Weirs 20th ult. While absent our people painted and repaired the interior of their house of worship."

EDUCATION SOCIETY.—The regular meeting of the Board of Managers of the New England Society will be held in Wesley Hall, Nov. 10, at 3 p.m.

THE BOARD OF CHURCH EXTENSION OF PROVIDENCE CONFERENCE will meet at 10 a.m. on Nov. 12, at 10 o'clock a.m.

H. J. TALBOT, President.

NOTICE.—The Providence Conference having failed at its last session to fix on a place for its annual meeting, the Committee to whom it was referred will meet in Wesley Hall, Nov. 10, at 3 p.m.

THE EDUCATIONAL SOCIETY.—The regular meeting of the Board of Managers of the New England Society will be held in Wesley Hall, Nov. 10, at 3 p.m. to 5 p.m.

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## The Family.

THE VISION.

BY EBEN E. RExford.

*She sat in the lonesome twilight,  
With empty arms on her breast,  
And her heart was stony with sorrow,  
Yet wild with its girl's unrest.  
She knelt by the empty cradle,  
And thought of the new-made grave,  
Crying, "God, you were cruel, cruel,  
To take back the child you gave!"*

*She thought of her, out in the darkness,  
With the rain on her hair bed,  
And no arms to fold about her,  
Or pillow her sunny head;  
And fancied her waking from slumber  
Frightened and calling in vain,  
Crying, "O Christ! I have pity,  
And give my child again!"*

*A voice that was sweet and tender  
Said, "Peace be still, poor heart!"  
And she saw, in a swift, bright vision  
Heaven's gates swing wide apart;  
And for all her grief and sorrow  
That one sweet glimpse sufficed,  
For she saw her blue-eyes, with  
Asleep in the arms of Christ.*

THUMBNAILS.

BY REV. E. STUART BEST.

If, gentle reader, thou hadst chanced to live in the days of Charles the First, King of England, thou wouldst not then have had to hunt up some standard lexicon of the English language to find the meaning of this word "thumbkin." Too many, alas, in those days of kingly and priestly power bore on their mutilated hands the signs of this instrument of torture. Its use was of too common occurrence for any of these despots to keep it as a private invention, that by it they might extort from their victims confessions of crimes and heresies of which they held them in suspicion, and then still further punish them for guilt confessed while enduring the untold agonies of this piece of diabolical ingenuity.

The days when men in power can torture the bodies of their fellow-men have passed away; the gibbet, the rack, and the thumbkin, are now only looked upon as mementos of a dark age and a barbarous people. But the spirit of the men who invented and used these infernal machines is still abroad in the earth; it will not down at our bidding. It will often show itself in men and measures where we have the least reason to expect it — among those who, if such deeds were imputed to them, would stand aghast and exclaim, "Is thy servant a dog that he should do this great thing?" This monster has more than once raised its horrid head in the highest councils of our own Methodist Episcopal Church, and with gaunt, grim hand has left some unallowed marks upon our book of Discipline. We purpose, in this article, to point out these uncanny spots, and do what we can to have them obliterated.

Let us, in imagination, visit one of our annual Conferences. They are examining the characters of the effective elders. We hear the name of Brother Lacklure called; his Presiding Elder responds: "Nothing against Brother Lacklure." The Bishop asks him to report his missionary collection. The good brother rises timidly and replies, "Three dollars and eighty-five cents;" and then begs permission to apologize for the small amount he has secured. You ask, "Why must such men be obliged to go through so demeaning and mortifying an ordeal?" The reply is: "This is a rule enacted by our General Conference. Its authority, in such matters, is supreme." "But why," you ask again, "has the General Conference issued such an arbitrary mandate?" Why, to make money, of course; to increase the resources of our great Missionary Society. These Christian pastors are given to understand that the more fleece they gather for the Missionary Society, the more comfortably they infest themselves; in other words, that their standing in the Church will be materially affected by the sums of money they secure for the missionary cause; that as ministers, they go up as their missionary collections go up, and they're degraded as they go down. Thus like the bulls and bears of Wall Street, they rise and sink, with this matter of missionary finance for their lift-up.

But you say: "This whole thing is an insidious appeal to a mean and mercenary motive; it rests upon the assumption that Methodist ministers will do more for the missionary cause from love of self and position than they will from the constraining love of Christ." True, indeed, friend Candor, the thing is too obvious to be denied. We wonder not at the astonishment with which you ask, "What kind of men must these pastors be to legislate against themselves in such an obnoxious manner?" The fact is, but few of our pastors had anything to do with it. This law was mainly made by men who, as a class, were not called upon to obey it; but then it is always a much easier thing to bind heavy burdens on other men's shoulders than for us to touch them with one of our fingers.

"But how is this piece of sumptuary legislation endured?" The majority are patient. Some rather like it, because if they do not succeed in gathering souls into the Church, if they only carry a rich harvest to the missionary treasury, it covers a multitude of sins. One entire Conference, distinguished among the foremost in liberality to the missionary cause, has placed itself upon record against this financial chicanery. Some denounce it as a gross indignity against more than ten thousand ministers of Christ; while not a few take

good care to be absent from the floor of the Conference while the Bishop maketh inquisition for gold. We well remember how one of the most royal men that God ever made, or gave to the denomination, used to wince when these Methodist thumb-screws were applied. It seemed as though his stalwart form would shrink into his boots at the humiliation and mortification he was forced to undergo. He has gone where the injudicious legislation of smaller souls than his can never grieve nor oppress him. Still I cannot help thinking that when this unbalanced enactment is expunged from our book of Discipline, the sainted Ira T. Bidwell will give a shout of exultation loud enough to wake up the echoes here on earth.

Gentlemen of the General Conference: According to your own Tallyrandish policy, this piece of unrighteous jurisprudence is worse than a crime; it is a blunder; it is both. Already it begins to react, and will continue to react until it counters the ends for which it was enacted. It may be just now but a little runlet, but it is not safe to let it alone. You may wake up some morning to see your embankments swept away, your reservoirs empty, and your magnificent missionary establishment left high and dry without power enough to drive a single wheel. Whenever the devotion and loyalty of our pastors are estranged, the Missionary Society of the Methodist Episcopal Church is no more.

### BIBLE STUDY AT WILBRAHAM ACADEMY.

BY REV. GEORGE M. STEELE, D. D.

The general neglect of religious instruction in our schools is one of the deplorable facts of the times. With the theories which, whether right or wrong, prevail in relation to our system of public education, it is not strange that all religious study is virtually banished from our common schools. Yet it is none the less to be deplored. That the fashion has, to a large extent, spread to our private schools, is still more reprehensible. Evidently, there is far less of this kind of instruction in our seminaries and colleges than was formerly the case. That the knowledge which is of supreme importance to man, that to which all others are properly subsidiary, should be ignored — all training in its principles omitted — is every way preposterous. Not only do our young people to this extent come short of an integral development, but they are in other respects deprived of the essential elements of a complete education.

No man would presume to profess any competent acquaintance with the history, character and civilization of a race or a nation, without having carefully studied its religion. The men who are to-day laboring most assiduously to give the world information on the civilization of China, or of India, or Persia, are men who have studied, or are studying, most diligently their religious systems. Even in these very schools of ours of which we are speaking, and from some of which we carefully exclude all teaching concerning our own religion, and into some of which we more than grudgingly admit it, we are, nevertheless, most strenuous that students in the classics should be thoroughly familiar with the religious systems and the mythology of the classic nations. Without these they would fail to understand either the history or the literature about which they busy themselves. It would certainly seem as though, even if our religion were only mythical, it were of great importance to admit it into all our curricula. How much more if we regard it as the true, and the only true religion — as the one supreme business of man!

For some years it has been the custom at Wilbraham to instruct the students on Sunday afternoon in Bible subjects. For the most part this has been done somewhat after the manner of our ordinary Sunday-school, only with more scientific methods. The Berean lessons have been used, and much valuable work has been done by the teachers.

With the opening of the present academic year, a new system of Bible study has been introduced. The Bible itself is to be the text-book, and is to be studied very much as the study of literary, historical, and philosophical works is pursued. A four years' course is proposed, and it is to be a part of all the other courses. The same requirements are to be made of the students concerning it as concerning other studies. There are to be regular examinations in it, and it is to enter like other branches into the conditions of advancement and graduation.

The course for the present term is a simple outline survey of the whole Bible, giving a fair knowledge of the general character of the sacred Scriptures. After this there will come patriarchal and Jewish history, occupying perhaps a year. Then the life of Christ will be taken up, followed by the history of the planting of the Church and the early labor of the apostles. Subsequently there is in view the general doctrines of the Bible, its ethical system, its literary characteristics, relation of the Bible to science, etc. At present the whole school is studying the same topics; but in time each class will have its own course, and the whole will be graded so that as in all other studies the more elementary will come first.

It is not to be supposed that this meets the full demand of a Christian education; but it ought to be a good beginning. It is to be hoped that the time will soon come in all our Church

schools when no student will be graduated who cannot pass a creditable examination in our Sacred Writings.

### WINGS.

BY ELIA C. G. PAGE.

In the nest the birdlings lie  
Fastened as with feathers strong,  
Looking towards the azure sky  
Where they, glad, shall soar e'er long;  
Patient, bright-eyed, tiny things  
Waiting for the growth of wings.

High, ideal fancies throng  
The sun's avenues of speech;  
Happy moments flee along,  
Rare messages they teach;  
By thought's magic gate that swings  
With them till they find their wings.

Like the bird, the worm, the thought,  
Held by bonds of clay and fate,  
Souls are bickering — kindly taught  
By life's ministry to wait.  
Hope within them sweetly sings,  
"Some day ye shall find your wings."

Then while soaring to the sky,  
Transport thrilling all their mind,  
Glancing backward, they shall cry,  
To the prisoned souls behind,  
Mid the bliss that soaring brings,  
"Patient waiting brought us wings."

Matthew, N. C.

### "WHO WILL ROLL US AWAY THE STONE?"

BY ANNIE B. MANLY.

We have been much impressed by reading an article with this title, and we see how often we have hesitated, standing still as it were, in sadness and uneasiness, wondering who will roll away the stone for us. Deep down in our hearts is a wish to serve our Master, but we feel we cannot lift the stone when we come to the gateway. Oh, how blind and weak we are! just as it is God could not give the needed strength, however great the burden may be. When we go into the byways and are desiring to speak a word for Jesus, we think of the obstacles we shall meet and cry out, "Who will roll us away the stone?" But we find when we reach the house of the one whom we wished to point to Jesus, and from whose home and heart we feared we should be repulsed, that Jesus has been before us and opened the way for the message which He bids us give.

Dream on. Dreams are an inspiration when accompanied with the additional spur of the necessity of work. But right here you need to be careful lest you fall into a pit. Your circumstances are poor, your privileges are few, your friends, it may be, uncongenial and unsympathetic. You see no way out of your present life into the one you want to live. You have fixed your ideal of happiness, and, in your girlishness, have come to believe that the attainment of that ideal is the one panacea for all your restlessness, the only termination to your impatient longings and impulsive demands.

But you look around you, and your heart fails. You see the hard-working parents lovingly depriving themselves of even the necessities of life, that the daughters may live the higher and better life. Your heart rebels against being an additional burden, and you are ready to begin the work of life before the needful preparations have been made. Have patience a little while longer. Suddenly the reality will be yours, and there will accumulate, little by little, living indications of your gratitude and faithfulness in the dear home circle.

You are not to be disengaged by your circumstances. You cannot see into the future. God does not mean you shall. You may wonder, and plan, and doubt, and the reality, in spite of all, draws nearer and nearer — the reality — the end towards which you are looking — and yet you are trembling. Who gives you the desire to be good, to be helpful, to rise above the dead level of those around you, to make the most of yourself? The Father of all good gifts, you must admit. Does He instill into your head such aspirations only to tantalize? Ah, no! He lovingly tells you that these aspirations are only the symbol of what He wants you to be, and by them He promises to help you, to open the way, to lead you by a path you have not known, and finally to bring you out from these lanes of deprivation, and struggling, and dreaming, into the broad, open space of realities, if you will only trust Him to do it.

And trusting Him to do it means doing the very first thing by which you can help yourself, and believing that God gave it to you to do, and that He has a purpose in it, and is going to make it a means of help to you. How soon you will find it a help, and how happy you will be, when the first lesson is over, to find that, without this first lesson, it would have been impossible to have learned the second more interesting and more congenial one!

Perhaps the first lesson may not accord with your aspirations; but having once taken it as the lesson assigned by a devoted Father, there comes, by degrees, the revelation of the superior wisdom of the step. You see the necessity, and are glad of your obedience.

Girls, do not doubt any more. Dream, if you will, but let the dreams go hand in hand with the work. Do not pass any more sleepless nights, fearing that you are asking too much, or that when the time comes for you to begin, there will be no place for you. Is not God asking you to do the work, and will He not find it for you? So soon you will find yourself in the reality — in the actual work of life — doing for those who have done for you, and then you will wonder that you ever

wished to have learned the second more interesting and more congenial one. The course for the present term is a simple outline survey of the whole Bible, giving a fair knowledge of the general character of the sacred Scriptures. After this there will come patriarchal and Jewish history, occupying perhaps a year. Then the life of Christ will be taken up, followed by the history of the planting of the Church and the early labor of the apostles. Subsequently there is in view the general doctrines of the Bible, its ethical system, its literary characteristics, relation of the Bible to science, etc. At present the whole school is studying the same topics; but in time each class will have its own course, and the whole will be graded so that as in all other studies the more elementary will come first.

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schools when no student will be graduated who cannot pass a creditable examination in our Sacred Writings.

Fell asleep, and dreamed a dream. She had her wish, and was among strangers.

"Dinah! you lazy girl," screamed a sharp voice at her, — ah! how unlike her sweet mother's — "hurry up, and dress yourself, and take the baby. You do not earn your salt!"

She made all the haste she could, and presently had a great, lumpy baby in her aching arms. She was in a dirty kitchen, where a frowzy woman was frying bacon, and scolding everybody in a breath. The baby screamed and yelled, and the more Dinah patted and coaxed him, the louder he yelled and the harder he screamed.

"Dinah!" exclaimed the woman. "You surely are sticking pins into the baby. If he does not stop crying this minute, I'll box your ears! I'll pay you out, said I, wonder what's gone with my switch. The baby was good enough till he got you, said I. You took him, you naughty, saucy, sulky girl!"

This came a moment of terror. With strong arm unaided and switch in hand the fierce woman was coming nearer, near a window with a star and a sob, little Dinah awoke.

And there was her own precious mamma bending over her, saying, "Why, my darling, you ought not to have fallen asleep here, in such an uncomfortable position. You have had something like this nightmare."

"Mamma," said Dinah. "I'm sorry I've been so hateful. I mean to try to be good after this. I never want to go away and be among strangers — never."

So great a change, from that day, took place in Dinah's disposition and behavior, that everybody was charmed with the child. She seemed to grow dearer and sweeter, and though her name remained a homely one, her amiability really made it almost handsome, for people brightened up whenever they heard that Dinah was in the neighborhood. — *Christian at Work.*

### "GOD'S PROVIDENCE HOUSE."

BY THE CONSOLE, SOONG.

In a small, quaint English city  
On the banks of the River Dee,  
Is a queer old wooden building  
Of a style we rarely see.  
Five hundred years it has stood there  
In a narrow street, built of stone,  
Covered over its oaken doorway  
With a legend, strange and sweet.

This fine has been kept so perfect  
It is read at a single glance;

"God's Providence," so it sayeth,

"Is Mine Inheritance."

And if one should ask its meaning,

He would hear this story told

Of dread plagues in the city

Which darkened its days of old.

It ravaged the homes of thousands,

And the poor wildly fled,

While mourning their many dead.

In the street where this house is standing

No other escaped the blow.

And thanks for such special favor

The legend is meant to show.

Each house and heart in the kingdom

Inherits God's love and care;

Ye seldom hear of such a word.

Cared for, and saved from the curse.

Stand strong, old house, in thy glory,

Bearing witness as years advance

Tha Providence, caring and loving,

Is man's blessed inheritance.

*— Congregationalist.*

### FOR YOUNG AND OLD.

ONLY FUN.

... At a spell a man spelled  
"pasiply," and got beet.

... Angelina (scientific): "Do you smell  
the iodine from the sea, Edwin? Isn't it re-freshing?" Old salt (overhearing): "What you smell isn't the sea, miss; it's the town drams, as flows out just here."

... A rather gallantly-dressed young lady  
Asked her Sunday school class what she  
meant by "a single life."

"A single life," said the teacher, "is a life  
of self, and some people call it 'a widow's life.'

"I don't understand that," said the  
girl.

"Just see in Anna's little book," said the  
teacher, "it makes up quickly," thought wise,

And poked its lids, to make it see.

But curly would not wake at all

For long log words finger small;

And only nestled closer down

In the barnyard, so soft and brown.

Within the barnyard, on the hay,

With simple eyes and feathered chin,

## MASSACHUSETTS.

**Uxbridge.**—Sunday, Oct. 12, was a good day for the Uxbridge Church. In the morning the pastor received four, and in the evening one, from probation into full connection with the Church. This makes fifteen received from probation into full connection with this young Church during the present pastorate of about fifteen months. In the evening Dr. Thayer preached, to a full house, one of his best sermons, and after it administered the Lord's Supper. The new church edifice is fast approaching completion; and the present prospect is, that it will be ready for a month earlier than was expected. Mr. P. B. Johnson, the builder, has thus far given perfect satisfaction. We understand that he has been awarded the contract for building the proposed Methodist Church at Newton Center. The Newton society is fortunate in securing such an architect as Mr. Preston; and such a builder as Mr. Johnson.

**Townsend.**—A company of about seventy-five persons met at the residence of Mr. and Mrs. Israel H. Spaulding, in Townsend, Oct. 19, to celebrate their fiftieth marriage anniversary. The day was mild, beautiful and summer-like. Mr. and Mrs. Spaulding made a profession of faith in Christ in early life, and have been useful members of the Christian Church for more than half a century. But four of their ten children are now living—one son and three daughters—who were present on the happy occasion. Between one and two o'clock a bountiful collation was provided. The divine blessing was invoked by Rev. Mr. Atkiss, the family pastor. After partaking of the provision made to meet physical want, the company was called to order by Elwin A. Spaulding, esq., son of the aged couple, and prayer was offered by Rev. C. S. Evers, Presiding Elder of the North Boston district. Fitting remarks were offered by the pastor, and also by Rev. Mr. Roger, after which the company joined in singing familiar songs. The venerable bride and bridegroom were the recipients of various useful and valuable presents expressive of the high esteem in which they are held by numerous and loving friends.

## THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 28.

Business has been resumed in Memphis. There have been several new indictments of Mormons for polygamy. The leaders are defiant.

There have been 150,000 cases of cholera and 35,000 deaths in Japan since April.

Forest fires in Northern New York are doing extensive damage.

Gen. Merritt, it is reported, will remain at White River all winter, to keep the U.S. in order.

Gen. Grant had a very enthusiastic reception at Virginia City, Nevada, yesterday.

Wednesday, October 29.

A Chinese steamship line is to be established between China, Honolulu, and San Francisco.

The propeller Amazon, with a valuable cargo, founded off Grand Haven (Lake Michigan) yesterday.

One thousand bales of cotton were burned at West Point, Va., yesterday.

The Congregational Church at Newport, N. H., has just celebrated its centennial anniversary.

The National Fair was opened yesterday in Washington. Business was generally suspended.

A locomotive exploded at Summit, N. J., yesterday, killing the engineer, and badly wounding the fireman.

The Egyptian obelisk (Cleopatra's Needle) intended for this country has been seized for debt.

Gen. Grant has accepted an invitation to Washington. President Hayes has invited him to the White House.

Thursday, October 30.

The wind blew at the rate of 132 miles an hour at Mt. Washington yesterday.

The Massachusetts Central Railroad Company intend to complete their entire road by next spring.

France and England are at loggerheads over the Egyptian question.

Standing Bear, the Ponca chief, with two other Indians, 1- visiting this city.

James Redpath reports himself at San Francisco.

Dr. T. A. Starkey has been elected Bishop (Episcopate) of Northern New Jersey.

Friday, October 31.

The British Government has taken formal possession of Afghanistan.

Caroline C. Goodrich and Daniel F. Kimball, found guilty of causing the death of Jennie P. Clarke, have been sentenced, the former to ten years' and the latter to six years' imprisonment.

A fire at Parker, Pa., yesterday, destroyed property valued at \$300,000.

Spain has again been visited with heavy floods, causing much destruction of property and the loss of twenty lives.

Gen. Sheridan, in his annual report, expresses the opinion that in the future there can be no Indian combinations of any magnitude, and urges the importance of increasing the military force at the reservations.

Saturday, November 1.

Gen. Joe Hooker died suddenly last evening at Garden City, Long Island.

Nearly one hundred vessels were driven ashore or lost during the recent gale in Nova Scotia.

Jacob Abbott, the well-known author, died at Farmington, Me., yesterday.

The people of Colorado demand the extermination of the Indians and the confiscation of the reservations.

Mrs. Lounsbury, of Bridgeport, Conn., charged with the murder of her husband, Rev. Mr. Lounsbury, has been acquitted, and sent to the Insane Asylum.

Monday, November 3.

U. S. Senator Zebulon Chandler of Michigan was found dead in his bed at the Grand Pacific Hotel in Chicago, on Saturday morning.

Five men were killed by a terrible explosion of fire damp in the Delaware and Hudson mines at Mill Creek, Penn., yesterday.

Sixty-seven persons are reported to have perished in the recent forest fires in Brazil.

During the month of October there was a decrease in the national debt of \$10,325,906.

Further reports of damage and loss of life by the gale of the 29th, on the north shore of the Provinces, continue to be received. Vessels were wrecked and sunk, and bridges and buildings demolished and carried away. The loss by the gale at Prince Edward Island is computed at \$60,000.

We desire to call special attention to the offerings of Houghton &amp; Dutton, 55 Tremont Street, Boston, as given in another column. This is one of the largest, most enterprising, and most reliable concerns in New England. Their rule is low prices and strictly one price. Customers at a distance will be served just as well as mail or express as though they visited the store in person. Their warehouse is one vast arcade of good bargains.

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